

GARUDA PURANAM.

the sense of "me" and "mine" as its principal trunk, of which one's house and field are the branches, and sons and daughters are the leaves. Riches and paddy (food-grains) are the principal leaves of this tree, virtue and vice are its flowers, and happiness and misery are its fruits. The great tree of non-knowledge exists for the relief and comfort of mortals. Those, who tired with the fatigue of life's journey, repose under the shade of this mighty tree, labour under the delusion of ignorance. By hewing down this tree with the axe of knowledge, mortals become merged in the supreme Brahma. By drinking the sinless and soothing juice of Brahma, men become endued with the perfect knowledge; clamours of contending passions are silenced in their breasts, and perfect happiness results from perfection of knowledge,, O king, neither our forms, dimensions, and organs constitute our real Selves. Neither the Tanm&ras (essential matter, nor speech and intellection constitute our true Selves. O thou king of kings, whom do you find to be the principal one in ourselves? Does this self-conscious being-, composed of the qualities, take birth again ? O thou kmg, the self-conscious ego and the self, though virtually one, appear, and are thought as two different entities. It is knowledge that dispels this notion of duality or separate*ness. The Yogins, on the extinction of this sense of separateness, through Yoga, realise their oneness with the supreme

Brahma and their difference from the hosts of qualities or attributes. Realisation of this oneness is called Mukti or Emancipation.

That is house in which one lives, that is food which sustains life, that is knowledge which leads to Mukti {emancipation). Any other kind of knowledge is ignorance or delusion O king, by enjoying the fruits of virtue and vice in this world, and by discharging all duties which are obligatory on him, a man may exhaust and extinguish his Karma and annihilate his desire in a soequence. Cessation